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SYMBOLUM H***NIANUM:

Or, The Eſſential

ARTICLES

OF THE

H*****N CREED.

Extracted out of the

Inſpired Writings of *J*** H****, Eſq;

AND

Agreed on in Full Club held at ****.

*Symbolum H***nianum:*

OR, THE ESSENTIAL

ARTICLES

OF THE

H****N CREED.

Extracted out of the

INSPIRED WRITINGS of the *truly Learned* *J*** H**********, Esq; (Hutchinson)

And agreed on in FULL CLUB, held at the *Calf's-Head*, at *******.

Now first Publiſhed according to Order.

To which is Added,

A PREFATORY DISCOURSE, on the *Occaſion* of Publiſhing, and in *Vindication* of, this CREED; againſt the frivolous and trifling Objections of *Infidels*, *Apoſtates*, *Rationaliſts*, and *Imaginers*, &c.

By *T***** JACK*, A. M.
PROFESSOR of CONUNDRUMS at *******.

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TO THE

PUBLISHER.

MR. * * * * *,

I DOUBT not but you have heard that I ſtood for a L***p, lately in your C***y; and that I loſt it. A P** confound the *curſed Dogs* and *Apoſtates*, that refuſed me! They have provoked all *our Society* by it, I can tell them that; and they may expect to be plentifully *abuſed* for their pains. However, as they would excuſe themſelves, under *Pretence*, that they could not *underſtand* what I *aim'd* at in my *Diſcourſes*---wherein I am apt to *believe* them; but on *other* Grounds than they *imagine*, as you'll

lecturership. City. Dox.

ſee by and by— I have obtained Leave to publiſh the following *Creed*; which is the *Sum* and Subſtance of all *my* Sermons, and thoſe, of *all* others, we admit in our *Society*.

I can't tell Who. By the bye, Mr. ***, they might eaſily have gueſs'd what I *aimed* at, in ſtanding for their paltry L***re. Why; what do all other L***rs *aim* at? Is it not the *Salary*? Sure theſe People are F**ls! You are to obſerve, once for all, Mr. ***, we have a Way of *arguing* peculiar to ourſelves. We ask ſuch *ſhrewd* Queſtions, that, no body knowing *what we mean* by them, they are unable to *anſwer* us *readily*: Then, ſlap, we call them *Fools*, *Blockheads*, *Imaginers*, *Infidels*, *Apoſtates*, *curſed Dogs*, &c. and put them ſo out of countenance, they are *aſhamed* to argue with us any longer.---I'll ſhew you ſome Specimens of it.

lecture. lecturers. Fools. Citizens.

Theſe muzzy C***ns, as I told you, gave it out, They did not *underſtand* the *Drift* of my Diſcourſes. I ſay again, I *believe* them. And I can tell them further, they never *will*, nor *can*, while they pretend to *Reaſon*, *Common-ſenſe*, *Judgment*, and ſuch *Stuff*: As if pure *Revelation* was to be judged of by *Reaſon!* No, no; it is not come to that yet, I hope. Let me ask them a Queſtion, or two. Hutchinson ---Has not Mr. *H***n* quite *confounded* their *boaſted Reaſon*, and made Fools of all the *pretended* Philoſophers in the World? Let them anſwer, Mr. ***. Did he, or do we that follow

low him, pretend to *reaſon about any thing?* Or do your *Imaginers* find any thing *like* (what they call) *Reaſon*, in our Diſcourſes, Writings, *&c?* No. A Pack of ſenſeleſs *Dogs!* They never did, nor ſhall! All that comes from us is *ſimple*, *naked Revelation*. *Revelation revealed*, and *revealable to none but ourſelves*, and them that are *inſpired* (as they *muſt* be) to *believe* us! 'Tis no wonder, then, theſe Fellows could *not* underſtand *me!*

The World, Mr. ***, by ſuch Tricks of the *Infidels* and *Apoſtates*, entertain ſtrange Notions of our *Faith* and Doctrines. Some are ſo weak to *imagine*, and others ſo wicked to ſay, that our *Belief* (in general) is the ſame as that of the People (*called*) *Chriſtians*, in *England*, and *Scotland*, and *Ireland*, and *Holland*, and *Swiſſerland*; and God knows how many other Lands. There are, I own, ſome few of us in *Lapland*, and among the *Hottentots*; but there are no other remaining in the World at this Day; and the *Blunder* of the *Imaginers*, on this account, will be ſeen at once, when People have read and conſidered *our Creed*. Notwithſtanding which, I intend to write a very large Commentary upon it; which, though it may, and *will* be, full as *unintelligible* to your *Reaſoners* and *Imaginers*, as the *Text* itſelf, ſhall yet be infinitely illuſtrative and edifying to all *true*, becauſe *implicit*, Believers.

" *Our Chriſtianity*"---for, at preſent, it ſeems a little neceſſary to retain the *bare Name*—I do aſſure you, Mr. ***, " *is as old* " *as the Creation.*" I'll tell ye a Secret.--- About twenty Years ago, when our *old* Revelation was *new-made*, Mr. *H***n* contracted with one Dr. *T***l*, to prove, and recommend it, as *ſuch*; and the Doctor accordingly undertook it. But what does this ſame R***l!---Would you think it, Mr. ***?--- He ſits him down, and writes a *curſed* queer Book (of I don't know how many Chapters) about *Reaſon*, *Fitneſs*, *Relation*, &c. which, you muſt *believe*, could not have any *Fitneſs*, or *Relation*, to *our* Opinions: And ſo, inſtead of proving and recommending, had like to have ſpoiled all. A ſtupid, old Put! as if *Reaſon* had any thing to do with *Revelation*, or *Revelation* with *Reaſon!*--- I mean, *our Revelation*; for, as to what the *Imaginers call* ſuch, *we* have *as little* to do with *that*, I aſſure you.

Tindal

Raſcal

Now let us argue *a little*---If *our Revelation* was to be *reaſoned* upon, the Imaginers would ſoon conclude---as they call it---that a *new Revelation* need not, ſtill, be neceſſary to prove the *foregoing*. Well; and what then?--- *Our's does*; and ſo 'tis quite out of the Caſe. The Fallacy lies here. They pretend to talk of *our* Revelation, as they do of their *own*; and that won't do. *Our's* is a quite *diſtinct* thing from what they call *Chriſtianity*; for

for 'tis *as old as the Creation:* Whereas, as I ſaid before, their's is but ſome 1700 Years old, or thereabouts. You ſee, tho' I want *Reaſon*, I can argue.

But I had like to have forgot---That old D*g, T**l, put us all into a ſad Pucker. We gave up all our Scheme for gone; and gone it had been, as ſure as a Gun, if one of your Ch** of *E**** Parſons, Dr. *C***re*, I think they call him, had not juſt ſtept forth in the nick, and maul'd the old R***. He work'd him going, i'faith; and ſo, by d***g *T***l*, ſaved us: Elſe, as far as I can hear, he made uſe of *Reaſons* too---as they call them. I own, I never read either of their Books; becauſe we are under an *Execration* never to read any thing that has *Reaſon* in it: But our *Great Men* (who have *dipt* into them) *tell* us ſo; and we *believe* them. That's enough!

By this time, I hope, I have acquitted our *Club* of all Suſpicions of *Reaſon*. There ſtands in my way, however, an *Objection*, as they call it, concerning the *Evidence* of our *Inſpiration*. The *Apoſtates* ever will be throwing ſome Rubbs in the Way of *Believers*. But I'll ſoon remove them; and ſend their *Objections*, and them too, to the D**l. Every one that writes, muſt have ſome *Reaſon* to write, or he muſt be *inſpired*. *We* have neither any *Reaſon* to write, nor do we meddle with *Reaſon* in *our* Writings: *Therefore* what we do write *muſt be by Inſpiration*. Let the

Dr. Tindal.
Church of England
Dr. Conybeare.
Rogue
damning Tindal

cürſed Dogs, the *Apoſtates* and *Imaginers*, get rid of this Conſequence, if they can! They may talk of their *Cl**ks*, and their *W*l*ſt*ns*, and their *L*ckes*, and their *N**ns*, and I don't know who: But, for a Demonſtration, let us alone!---

And ſo, Mr. ***, I ſend you this *Creed of our's*, as an Earneſt of ſome future Favours I deſign you. I do intend to recommend you to be Publiſher, and Puffer, in ordinary, to our *Club*. You know, *H**** has diſobliged us. He grows *queer*, and pretends he has *Reaſon* to complain of his *Loſſes*, in publiſhing ſome *huge* great Books, that were *tranſcribed* by one of our *Club*. Why; what's that to the Purpoſe? Might not he as well have loſt by them, if the *Tranſcriber* had belonged to any *other Club?* A P*pp*y! He never conſiders, that we are *not* ſo fond of that ſame Concordance, as we *uſed* to be. For we have been told, ſeveral *Setts* of it have been bought up by the *Imaginers*; which makes us *ſuſpicious*, leſt there ſhould be ſomething *reaſonable* in it: And then, we are not quite ſure *R**ne* is *orthodox*. He has got a good L**p at the *reaſonabler* End of the Town; and, they ſay, his Intereſt was promoted by *Rationaliſts*. Nay, ſome have gone ſo far as to affirm, that he has *reaſoned* in his Sermons! If that ſhould prove true---let *H***s* and him go to *** together. You, Mr. ***, ſhall publiſh all our *Reſveries* for the future;

and

let me tell you, you'll get—*no body knows* how much by the Bargain. Why, this very *Creed* will run into 20 or 30 Editions, at leaſt, and be tranſlated into as many *Lips*. O**r *H**ly*, who is *inſpired as well as we*, having made ſeveral Grammars of *Lips* he never learned—has undertaken to put it into every one of them. And you, Mr. ***, will have the Reputation to preſent it to the World in *Engliſh*; ſo celebrating the Year 1750, as a Year of *Jubilee*, indeed! Hitherto, theſe *profound Myſteries* have been kept ſecret within the *Hebrew Lip*; which no body underſtands but ourſelves. Some, indeed, there are, ſo extreme inſolent, as to ſay, *we* know nothing of the Matter—but that, you *muſt believe, is a curſed Lye*; and there can be no Foundation for it, but *Reaſon*. We, *all* of us, have it by *Inſpiration*—as we *have* every thing elſe. This puts me in mind to ſilence another Objection of the *Imaginers* and *Apoſtates*. The *Hebrew*, ſay they, is a *dead* Language—They mean *Lip*; (a *dead Lip.*)—A Pack of P*p*ies! How can that be called a *dead Lip*, that comes by *Inſpiration?* Let them anſwer that! What a P**, was not *Adam inſpired* with it? and *Moſes?* and are not *we inſpired* with it? and, in fine, were not *all inſpired* with it; except ſome *certain People*, I may happen to mention, that writ about 1700 Years ago? But they writ for the modern *Imaginers*; and ſo

writ

writ in a *Heatheniſh Lip*. We deſire to have nothing to do with *them*. For, Mr. ***, you may reſt ſatisfied, that *all* will be d**d, who do not underſtand *Hebrew*, *as we do*: And none ever did ſo, from the Days of *Moſes*, till thoſe of Mr. *H***n!*

I have been told, there were ſome *ſcattered* Pieces publiſhed in *Greek*, about the Time I mentioned; which the modern *Imaginers*, commonly called *Chriſtians*, are mighty fond of; pretending to *underſtand*, and, ſo, *believe* them. D' ye mind? "*The Cart before the* "*Horſe!*" *Underſtand firſt*, and, then, *believe!* A Pack of abſurd P*p*ies! Why, they ſhould *believe* them *firſt*; and, if they will have it ſo, *underſtand* them afterwards. Tho', I think, they need not be at the Trouble to *underſtand*, provided they do but *believe* 'em. But pray, Mr. ***, how can they have a Right to be called *Chriſtians*, when their *Faith* is but 1700 Years old? Is 1700 Years, *as old as the Creation?* You may ſee what ſort of Learning theſe *Imaginers* have! and that *their Chriſtianity*—as they call it—and *ours*, are *two* as *different* things as can be. But I won't expoſe 'em further, on this Head, at preſent. I'll only work them about their *Heathen Greek*, a little.

Let me ask theſe ſame *Imaginers*, and *Apoſtates*, a Queſtion or two.--How can *they* underſtand Words, that, in themſelves, do not ſignify any *one* thing more than *another?*

And

And what do they mean by affixing their *certain*--what d'ye call 'em--*Ideas* (I think they are) to *certain* Sounds; and ſuch like Stuff? No ſuch things, I am ſure, enter into our Heads. On the contrary, the very *Sounds* of our *Hebrew* Words, and the *Letters* (which, as we have managed 'em, *are not to ſound at all*) are perfectly expreſſive of the Things themſelves: and thoſe Things are expreſſible by *no other Sounds*, or *Words*, in the World. How then ſhould they be communicated in *Heathen Greek?* Let them anſwer me that! Now, as to your *Fixes*, ſurely we muſt know *more* of them than any body elſe. Have not we our *Affixes*, and *Suffixes*, and *Prefixes*, and *Poſtfixes*, and *Profixes*, for that matter, without Number, and, we hope, without *Reaſon?* And don't we manage them ſo, that we can make the *Hebrew Lip* pronounce juſt what we have a mind? Indeed, a *Lip* or a Language (call it which you will, for once) is not worth being inſpired with, if it can't be made to ſpeak to our *own* Purpoſe. 'Tis the ſame as none, you know, if one can't deliver one's Mind in it: And one can't do that in a *Lip*, that will gabble more or leſs than one thinks or deſires.

But we have other Objections to that ſame *Heatheniſh Greek*, I told you of. It has a *great many* of your *curſed* Points! Why, Mr. ***, all the World knows, we mortally hate Points. Thoſe that are in the *He-*

brew were invented by thoſe *curſed Dogs*, the *Maſorites*, and were deſigned to no other End, but to make it *intelligible*; by telling when *ſeveral* Words, of the ſame *mute* Letters, were to ſay things of quite *different* Significations, *&c.* But that never muſt be admitted! For, then, the *Imaginers* and *Apoſtates* would pretend to apply them, without us; and they would teach Folks to *underſtand* them: Whereas all *we* deſire is, that People would *believe* them. *Revelation* would be made to a very *fine* Purpoſe, indeed; if every body knew *what it meant!* Now, all your *Imaginers* pretend, they do underſtand what *that* means, which, they ſay, is contained in them ſame, old, *Greek* Books; which is owing, I warrant (ſome how or other) to thoſe *curſed* Points! Whereas, no body can tell what to make of that which *we believe*; becauſe *we*, having thrown away the Points, as of *mere human* Invention, and the Product of *Reaſon*, by *Inſpiration*, put *any*, or *no* Senſe, upon the *Hebrew*, juſt as we pleaſe. Which is another Argument to prove *ours is not*, what is commonly called *Chriſtianity* in this Part of the World; at the ſame time that it overthrows the *Authority* and *Uſefulneſs* of your *Heatheniſh Greek*.

Though I could "*heap up Argument upon* "*Argument*," as a witty Member of our *Club* ſays; yet I ſhall condeſcend to give but one more, in Confutation of thoſe *rum*

Books,

Books, I have been working; and that is---Tho' they are pretended to contain ſeveral Matters of *Revelation*, the Imaginers can't deny but they are *full of Reaſon*; and even go ſo far as to *allow*, yea *recommend*, *Morality*. Very pretty, indeed! To give into a Scheme, that the *Imaginers* will work up, to *prove* the Poſſibility of *Natural Religion*; and that G**, of his *infinite Mercy*, did *not* create *every Body* to be d*** but us! No, no; we ſhall never allow that! I hope, I have ſufficiently *demonſtrated* before, that, (as we have managed the Matter) *Revelation* and *Reaſon* can never ſubſiſt together. Then, if *Morality*---as they call it---has any Dependance upon *Reaſon*, Revelation can have nothing to do with *it* neither. I think, this is a *Clincher*, for your *Imaginers!* Beſides, you know, neither thoſe *Greek* Writers, nor any *belonging* to them, nor any from *Moſes* to Mr. *H***n*, underſtood one Word of *Hebrew*---as *we do*. Then, what ſignifies it to us, what *they* may ſay? When your *curſed Dogs*, the *Apoſtates*, have digeſted this, I'll give them another Bone to pick.

But, perhaps, it may be aſked, Why we *H***ns*, have ſuch a mortal Averſion from *Reaſon* and *Morality?* Why, Mr. ***, as you are a Friend, I'll tell you---*The one ſpoils our Religion, and the other cramps our Pleaſures:* and ſo we are reſolved to hoot 'em *both* out o' the World. People, now a days,

make ſuch a Fuſs, and a Rout, about their *Fitneſſes*, *Relations*, *Reaſons*, *Conſiſtences*, &c. I leave you, and all the World, to *judge*, in this *one* Reſpect, whether *our* Principles and Practices are not more *conſiſtent* than theſe *Imaginers*. We ſay, there is *no* ſuch thing as *Reaſon*. Why, we don't pretend to the Exerciſe of it! Can any of the *Imaginers* charge *us* with the Uſe of one ſingle *Reaſon*, or the *Shadow* of one, in all *our* Productions? We defy 'em! Or is there one *moral* Man of our *Club?* We can anſwer in the *Negative*, and our boldeſt Adverſaries can't gainſay it. What a P**! Is not this more conſiſtent, than to pretend to *Reaſon*, and yet act *unreaſonably?* or to inſiſt upon *Morality*, and yet be, what they call, *immoral?* Theſe many of your *Imaginers* do! Now, when we *drink*, or wh**, or do other neceſſary, *conſtitutional*, Acts, *we are not aſhamed of them!* We don't *pretend* they are *contrary* to *our* Principles. For, if there is *no ſuch* thing as *Reaſon*, at *all*, there can be *no Reaſon againſt them*. Let your *Apoſtates* and *Reaſoners* chew upon that! Though we don't allow there can be *Natural Religion*, Mr. ***, we agree to every thing *elſe*, that is *natural*. And, herein, if we have not *Reaſon*, we have *Revelation* to back us: and that's a deal ſtronger. Ay, and it is eaſier too---We ſave People a vaſt o' Trouble, into the Bargain. For we *affirm*---which, you know,

know, is the ſame thing with *us*, as *proving*---that there is *not*, nor *can* be, any ſuch thing as, they call, *Morality*; and, if there is *no* ſuch thing, then, what need People be put upon the hunt after *that*, which is *not?* I think this is extremely clear! Beſides, we have another Eaſement in *our* Religion; your *Imaginers* (that is, the modern *Chriſtians*) have *not*. We can *believe for one another*. Or, if *Faith*, in ſome Caſes, may be held neceſſary, our's is ſo eaſy, and facetious, it goes on like---an old Shoe. It needs no ſtretching or greazing (that is, *Examination*) to draw it up. When we find where it pinches, we know how to let it out; which, were we tied up with *Points*, or cramped by *Principles*, we ſhould not be able to do, ſo *adroitly*. You might ſee, there was ſome *Myſtery* in the Title of *one* of our *Maſter*'s Books. For, it was not for nothing, he called it, "*Moſes---ſine Principio!*" He meant, and, no doubt, he writ, *ſine Principiis*; as every one that reads him, with due Attention, may believe. For the *Performance* comes up, every Inch, to the *Title!* Nevertheleſs, that blundering D*g, *S**r*, miſprinted it---*Principio*---and *H**s has committed the ſame Miſtake in the new Edition. But---d**n him---he pretends to *Reaſon!* That ſame *Examination*, Mr. **, ſpoils many a clever Thought. You can't eaſily *imagine*, (till you become better acquainted with us) what

what a deal o' Perplexity it ſaves, to *believe without Examining*. We have *invented* ſuch a Parcel of *pretty* Stories, it would do your heart good to hear 'em; how Sir *I** N**** was *frightened*, leſt our *Revelation* ſhould ſpoil his *Philoſophy* (as the *Imaginers* call it;) how the Royal Society have tried to bribe the *moſt learned*, *modeſt*, and *inſpired* Mr. *H*ne*, not to publiſh his Experiments, as they muſt tend to *their* utter Confuſion: and how they begged, upon their Knees, that he would burn the *Engliſh* Tranſlation of *Le Grand*---whence, by the bye, he pick'd up his *Semi-Carteſian* Notions.---All which we receive with great *Zeal* and Satisfaction; whereas, were we to *examine*, they would go off *in fumo*. Now, I'll give you a *Noſtrum* of our's---If any thing ſeems *dark* or *obſcure* to you, never think of it more. Take a good Doſe of *Porter*--or *Port*, if you can get it--and go to Bed: and, in Half the Revolution of this ſame Globe, it ſhall come to you (if it be true) piping hot from the Sun, *ground* into *Light* or *Revelation!* You will find, in the enſuing *Creed*, what the Sun *really* is; and of what Importance it is to all true Believers, to receive, *implicitly*, what is delivered there; and elſewhere, in Mr. *H**n*'s, inſpired, Writings. *Believe* you, but what *he* and *we* ſay, and you may be as *lewd* as the D**], as *immoral* as P**n *F**d*, and as *profane* as Mr. *H**n* himſelf; and ye *cannot*

be

be damned. Your *Faith* will ſave you! Whereas, if you *do not believe implicitly*; tho' you had the Learning and Piety of Dr. *C*ke*, (*i. e.* the Learning and Piety the *Imaginers ſay* he had) the Openneſs and Candour of A*bp. *T**n*; the Temper and Judgment of B*p *H**y*--(c** him for it!)--and the *Charity* (that is, by the bye, the *Softneſs*) of 'em all; you will be d**d as ſure as G*'s in *Glouceſterſhire.* Tillotſon. Hoadley.

Now, I warrant ye, ſome of theſe *Nibblers* will prick up their Ears, and cavil! How came you by all this *Power*, they'll cry? For, you may believe, this *Creed* of ours will ſet Folks on aſking *ſtrange Queſtions!* Why, Mr. ***, I'll give you one true, plain, and filencing Anſwer, to fling in their Teeth. Our *Power* came from the *ſame* Quarter with our *Inſpiration!* Don't you think this will make the *Imaginers deviliſhly* afraid? I'll lay my Life on't--after what I am going to tell you--you'll hear no more of them. For I will let *you* into the Secret, Mr. ***: Wanting to get People's *Conſciences* and *Faith* into our *Power*, as they were in *better* Times; (which, we found, was *impracticable*, as long as they had any *Reaſon*, or *Common-Senſe*) we determined to join *Intereſts* with the *Pope.* He, you know, is almoſt as much an Enemy to *Reaſon* and *Morality*, as we are; only, we are *wiſer* than he--for all his *Infallibility!* For *he*, and his *People*, admit there

are

are ſuch Things; only pretend to *controul* the one, and *diſpenſe* with the other. Now, thoſe are not ſuch *eaſy* Matters to do, as they may *imagine:* We diſallow both; and ſo *neither* ſtand in *our* Way, or give us any *Trouble*. However, tho' the *Means* be a little different, or ſo, the *End*'s the ſame. We have, therefore, entered into a *League* with his *Holineſs:* And we are to go ſnacks in the *Power*, till we can find an Opportunity to worm him quite out--Then we'll pretend to be good *Proteſtants* again--" but *Tace*, you know, is " *Latin* for a Candle." The firſt Step our Maſter took to ſerve the good Father, was to *abſolve* him of the Charge of being *Antichriſt*, and declare him an *orthodox*, as well as *catholic* Chriſtian. " That, Mr. ***, was a " ſad Blot in his Scutcheon;" and had been caſt on it by a Pack of *Apoſtates*, *Infidels*, and *Atheiſts*. For, to be ſure, they muſt be *Atheiſts*, that pretend to *make*, or *demonſtrate the Being of a God*, from Principles, as they call 'em, of *Reaſon*, or *Common-Senſe*. As to the former, Dr. ***, a moſt *unfathomable* Divine and Philoſopher, of *our Club*, has ſufficiently expoſed---and all *God-makers*; *execrating* them to the loweſt Pit of H*ll. And, as to the laſt, I will prove them to be *Atheiſts*, *ex vi termini*, as they ſay: For, pray, was not the learned Mr. *Sergeant Kite*, ---I ſuppoſe a *Bencher* of one of the *Inns of Court*---was not he on the right Side, Mr.**,

when he ſaid, " the Word *Demonſtration* " came from *Dæmon*, the Father of Lies?" Now *Dæmon* and *Deity* are quite *oppoſite*: Therefore, whoever pretends to *demonſtrate* the *Being* of a *Deity*; makes a Devil of him: and, of courſe, is an Atheiſt. Here you have a Sample of my *Reading*, and *Logic*, together!

Your *Cl**kiſts*; *H**yeans*; and other *Imaginers* may, perhaps, pretend, that their *Heathen*, *Greek*, Authors, *aftermentioned*, talk of *many* Antichriſts, *&c.* and that *all are ſuch*, and ſo far—C*rſe their *Reſervation!* — as they contradict the *Deſign* of the Goſpel. But what's that to the Purpoſe? Have your *Cl***'s; and your *H**dley*'s; and your, I don't know who, of the *Imaginers*, done more than *Reaſon* upon theſe Points? Have they prov'd who, or what, *Antichriſt* is, by *explicit* Revelation? If they ha' n't found the Pope's *Name*, *Title*, and *Attributes*, there, in *plain* Terms, and Words, *unpointed*; They have done nothing. Indeed, it would not ſignify a deal, if they had. For we know the *contrary* to be *Fact*, by *Inſpiration*. And *Mahomet* was, and is, and ſhall be, the *very Antichriſt*. And ſure he, and his Succeſſors, the grand Signiors— tho' they may not be in a *right Line*—are enow to repreſent ever ſo many Antichriſts!

Beſides — " We have got the right Sow " by the Ear, in another reſpect."—A great

many *good Churchmen* have a Sort of *ſneaking* Kindneſs for his *Holineſs:* Whereas all hate *Mahomet*, for a *Son* of the Wh*re of *Babylon*; nay for being the Wh*re of *Babylon himſelf.* So that every one will help to pelt that *heatheniſh* Beaſt, the *Turk:* Whereas many *ſtaunch Friends to the Church* would be unwilling to throw Dirt at his Holineſs — eſpecially, now, in his *Jubilee* Dreſs! Then, you ſee, the Conſequence is plain — While the *Imaginers* are gaping and ſtaring about for *Mahomet*, we let the *good Pope* in, at the *back* Door; and the Work's done. *Reaſon* muſt vaniſh --- *Morality* may go to the D**, while *Infallibility* and *Plenitude* of *Power* perch up in their Places. Let the Mob cry out, O the Wh** of *Babylon*, then, if they *will*, or *dare!*

I ſhall trouble myſelf with but one *Argument* more; tho' I have a thouſand in my Budget, equally *good* as thoſe, I have *produc'd.* There can be no *Converſion* expected, 'till *Power* is reſtored. For pray; can *Reaſon* convert any Man---unleſs he has a Mind? No! I affirm it, No! Nor *ſome Folks*, whether they have a *Mind* or *not.* And *why*, d'ye think? Why, becauſe People may always pick up ſomething, *like Reaſons* for, or againſt, every thing propos'd to them. And then pretend they are *ſtronger* than thoſe of the other ſide. What becomes of your *Converſions*, then? The World will continue

Infidels

Infidels and *Apoſtates*, in ſpite o' your Teeth. No bring me but a *Rack* or a *Gibbet*; or a ſmart Wood-*fire*: and let me ſee who *dares* deny his Aſſent! The *Rack* ſhall make him *confeſs* the Strength of my *feeling* Arguments. The *Gibbet* and Halter will *conſtrain* him to *ſuſpend* his Doubts. And the *Flames melt* down the Obduracy of his Temper, and afford him *new Lights* to ſee his Errors *in*. This Method of Converſion is *Infallible*, and, therefore, ought *infallibly* to be us'd! I know of but one Thing more, the Imaginers *can* object ---- They pretend, perhaps, that this ſavours of *Cruelty*; and that a different and *charitable* Diſpoſition is *recommended* by ſome of *them Greek Writers*, I told you of. But this is ſoon anſwer'd --- We *puniſh* their *Bodies*, for the *Good* of their *Souls*. We can get at the *one*, and *roaſt*, or *carbonade* it, as we ſee convenient; but the other is, (ſome how or other) too nimble to be *catch'd*; and, they ſay, is not a *friable* Subſtance, neither. And, then, as to what thoſe *rum*, old, Gentry, *recommend*: They neither writ in, nor underſtood a Word of, *Hebrew*; and beſides Mr. *H***n* has taught us quite a *different* Leſſon! Thus, you ſee the *Imaginers* can lay no Stumbling-blocks in my Way; but I can kick 'em aſide, or leap over them. For as my Brother, O**r has it, for *his* Motto; ſo I'll take it for *mine* --- " *aut in-*

veniam viam, aut faciam." So, dear Mr.*** publiſh this *Creed.* You'll get Money --- We ſhall gain Proſelytes --- and, then, let us alone with them! Farewel.

Your's,

T**y Jack.

SY M-

SYMBOLUM H***NIANUM:

Or, The Eſſential

ARTICLES

OF THE

H*****N CREED.

" *Quicunque vult* decipi --- decipiatur"

1. WHoſoever will be ſaved, before all Things, it is neceſſary that he hold the *H***n* Faith.

2. Which Faith, except every one do keep whole and *unexamin'd*; without doubt, he is a *curſed Dog, and an Apoſtate.*

3. Now the *H***n Faith* is this; that we admit four Gods, *at leaſt, in Trinity*; and worſhip 'em in *Quaternity.*

4. Both *execrating* the Perſons, and confounding the Subſtance.

5. For

5. For there is one Perſon call'd *El Ohim*; another *El Ahim*; a third *Al Eim*; beſides a fourth, that *comprehends* 'em, all, *incomprehenſibly*, ycleped *Cherubbim*.

6. But theſe ſame *ſeveral* and reſpective *El Ohim*, *El Ahim*, *El Eim*, and *Cherubbim*, are all *one* and the *ſame*, for all that; neither *more* nor *fewer*; *bigger* nor *leſs*: but are perfectly *equal*, among themſelves; and by the *Diſpoſition* of Mr. *H**** hold the Government of the *Expanſe* in Commiſſion.

7. Such as the *El Ohim* is, ſuch is the *El Ahim*; ſuch the *El Eim*; and like 'em all, the *Cherubbim*.

8. The *El Ohim*--- according to us---tho' not created, was *invented* by Mr. *H***n*. The *El Ahim* was not begotten, but *exeerated* by Mr. *C**t*. The *Al Eim* proceeds from *R*** Sp**n*, Eſq; and the very Rev. *J*** B**** and the *Cherubbim* is the joint Device of the firſt general Council of the *H***ns* in *full Club* aſſembled.

Robt. Spearman
Julius Pratt

9. So the *El Ohim* is incomprehenſible; the *El Ahim* incomprehenſible; the *Al Eim* incomprehenſible; and the *Cherubbim* incomprehenſible.

10. And yet they are neither *three* nor *four* Incomprehenſibles; but are *one*, *vaſt*, *Incomprehenſible Whim Wham!*

11. Moreover it is *abſolutely* neceſſary to Everlaſting Salvation, that every Mother's

Child underſtand *Hebrew*; and commence a natural *Philoſopher*.

12. Which is no ways to be attained, but by *Inſpiration*; and utterly *renouncing* all Pretences to *Reaſon* and *Common Senſe*.

13. Then the right Faith *will be*; that the *Sun is a Wind-mill*; the *Moon's* made o' *green Cheeſe*; and the Stars are *Farthing* Candles hung out in HORN-*Lanthrons*; and the *Firmament* a Pair of *Bellows*, that blow of *themſelves*.

14. Which ſaid *Sun*, *Moon*, *Stars*, and *Firmament*; are *Types*, or Symbols, of the *Quaternity*, aforementioned; and the *Quaternity*, again, of *them*.

15. Wherefore, you may take any *one* of them for *all the reſt*; or *all the reſt* for any *one*; juſt as it happens: the *Repreſentation* is equally *ſignificant*; the *Compariſon alike juſt*.

16. And theſe *fundamental* Articles having *no* Relation to what is called the *Nature* and *Reaſon* of Things; they are to be taken and *believed*, *Implicitly*, as deliver'd by *Revelation*; *firſt*, to Mr. *H***n*; and *afterwards* to his Diſciples, in order to underſtand the three firſt Chapters of *Geneſis*.

17. Furthermore, it is requir'd in a *true*, that is, *implicit*, *Believer*; that he have a right Opinion of the *Authority* and *Power* of Mr. *H***n*.

18. For the *indiſputable* Opinion is ---that we are bound to *believe* and confeſs, that he had

had more *Learning*; *Inſpiration*; *Choler*; and *Elocution*; than all that ever liv'd ſince *Moſes*, or will live as long as the *Sun grinds Air*.

19. And that, therefore, *no*-body is to *examine* his *Aſſertions*; or *queſtion his Doctrines*.

These are the Words of Mr. Hutchinſon.

20. "*The D**l licenc'd B**ps --- The* "*Chriſtanity of all others, but us,* H***ns "*is ſtupid poiſonous Stuff---And Mr.* H****n* "*has ſuch Artillery that he will ſhatter, all* "*Imaginers, Reaſoners, and Apoſtates, ſo,* "*in the Air; that the Earth ſhall not ſtop* "*'em; but they ſhall tumble, plumb, down* "*to Hell.*"

21. For this ſame Mr. *H***n* was born in a Hovel in the North;---came up to Town, and wrangled with every-body:--- and without *learning* any *one*, had *all* Books, at his *Finger's* Ends. Which, it is *faithfully* to be *believed*, was the Effect of *Revelation*.

D. of Somerſet

22. He was *Steward* to the D** of *S**** but, in his *own*, and our Opinion, a better *Gentleman* than his Maſter.

23. For our Sakes, *or his own*, he took an Office in the *Mews*; which, had he never got, he muſt have died in a *Garret*; and ſo all his *Diſcoveries* remain'd *undiſcover'd*.

24. He *deſcended* into ſeveral *Coal-pits*; in the *Laſt* of which, he was *inſpired* with *Brimſtone*,

Brimſtone, and *Gin*; and firſt bethought him of *riding Men inſtead of Horſes.*

25. This the *Apoſtates wilfully miſtook* for the *Loſs* of his Senſes, and being *mad*; but they will find the *contrary* to their utter Confuſion and Remorſe.

26. For he has ſufficiently *abus'd* Sir *I*** N**n*, for drawing *Lines to catch Flies*; Dr. *Cl**** for pretending to *demonſtrate* there is *but one God*; Bp. *H**y* for maintaining *Chriſt's Kingdom was not of this World*; And Mr. *W*aſt*n* for attempting to introduce *Reaſon into Religion.*

27. Whom he ſent to the D**l; or ordered them thither, in due Time; for ſuch *Imaginations*; *atheiſtic* Notions; and *rational* Deductions; deſtructive of *true*, becauſe *implicit*, Faith.

28. He gave a *fourth* Head to old *Cerberus*; to make him more watchful, and like a *Cherubbim*; and that he might hinder them and their Followers, from eſcaping into *Paradiſe.*

29. After which he dy'd, and was buried in *St. Martin's* Church-yard; where, having not left his *Equal* behind him, he needs no Monument; but a Heap of his own Writings.

30. But he ſhall come again, with the *French Prophets*; and meeting them halfway *to ſhew his Breeding*---between his own Place of Sepulture and theirs; he ſhall pro-

ceed with them to *Billings-gate*; and arrive there at *high* Market.

31. At whoſe Coming, the *Fiſh-wives*; *Baſket-women*; and *Bunters* ſhall be utterly diſmayed.

32. For he ſhall *beat* them at their *own* Weapons, *Scolding*, *Curſing*, and *Swearing*, as he *did* in his *Life-time*: And ſend 'em to *H*ll*, for pretending to *either*, when not *inſpired* by *Gin*, or the *Wind*.

33. This--- with ſome other Points of *like* Truth and Importance---is the *H***n Faith*; which, if a Man *believe implicitly*--- tho' he be as *prophane*, *immoral*, and debauch'd as *Old Nick*, he may depend on't, he will be *ſav'd*.

34. But if he preſumes to *doubt*, or to *examine*; if he had all the *Virtues* of an *Angel*, he's ſure to be *damned*.

All *Praiſe* be to Mr. *H**n*; Mr. *C**t*; Mr. *Sp**n*; and *J** B***.

Who have publiſh'd ſuch a *Revelation*, as was *not* in the *Beginning*; is *now*; or ever *ſhall* be, World without End. *Amen*.

F I N I S.

POSTSCRIPT.

THIS incomprehenſible Creed cannot fail to give univerſal Satisfaction: eſpecially at a Time, when ſo many ſtrange ones are daily putting out. This will ſilence them all. But, I am told, there is a certain prophane Droll deſigns to write a *New Tale of a Tub*, to ridicule our inconceivable Faith, and Doctrines. If it ſhould be offered to you, Mr. *** don't receive, or publiſh it. And I will make you amends another Way. I find it neceſſary for a while, to leave Town; and have Thoughts of preaching before the Univerſity of *** There are too many, there, that pretend to *Reaſon*--- a P** confound them!—to deſire me to print my Sermon. However I'll print it, for all that. And becauſe ſuch ſublime Subjects, indeed, are not quite intelligible to every Capacity; I have agreed with *Timothy Tagg*, Eſq; to turn it into Verſe; when abundance of People will read it, that would not ſo much as look at it in Proſe. You Mr. *** ſhall have the Printing of it; and, I warrant you it will go off rarely, at ſo *ſmall a Price as one Halfpenny:*

You'll

You'll ſell thouſands of them; and grow as rich as an *Apoſtate Jew!* Be ſure print this Creed, *&c.* on the ſame Paper and Letter as Mr. *H***n*'s Works. It will do well to bind up with them, either as an Introduction, or Appendix; or be ſomeway or other ſupplemental, or illuſtrative, *&c.*

Your's,

T. J.

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